11.
N°. 15.

TEN Seasonable
QUERIES,
Proposed by a *Protestant* that is for
LIBERTY of CONSCIENCE
To all Perswasions.

WHether any real and zealous *Papist* was ever truly for *Liberty of Conscience*; it being a fundamental *Principle* of their *Religion*, *that all Christians*, *that do not believe as they do*, *are Hereticks*, *and ought be destroy'd*?

II. *Whether* the *KING* be a real and zealous *Papist*; if he be, whether he can be truly for *Liberty of Conscience*?

III. *Whether* this *King* in his *Brother's Reign* did not cause the *Persecution* against *Dissenters* to be more Violent than otherways would have been?

IV. *Whether* He doth not now make use of the *Dissenters* to pull down the *Church of England*, as he did of the *Church of England* lately to ruin the *Dissenters*, that the *Papists* may be the better able in a short time to *destroy* them both?

V. *Whether* any ought to believe, that *He* will be for *Liberty of Conscience* any longer than it serves his turn: and *whether* his great Eagerness to have the *Penal Laws* and *Tests* repealed, be not only in order to the more easy establishing of *Popery*?

VI. *Whether* if theſe *Penal Laws* and *Teſts* were repealed, there would not *many* turn *Papiſts* that now dare not?

VII. *Whether* the forcing *All* that are in *Offices* of Profit or Truſt in the Nation to *loſe* their places, or declare they will be for *Repealing* the *Penal Laws* and *Teſts*, be not a Violating his own *Declaration* for *Liberty of Conſcience*, and a new *Teſt* upon the people?

VIII. *Whether* the ſuſpending the *Biſhop of London*, the diſpoſſeſſing the *Fellows* of *Magdalen Colledg* of their Freehold, the Impriſoning & proſecuting of the *ſeven Biſhops* for petitioning according to Law, are not ſufficient Inſtances, how well the *King* intends to keep his *Declaration* for *Liberty of Conſcience*, wherein he promiſeth, **to protect and maintain all his** Biſhops **and** Clergy, **and all other his ſubjects of the** Church of England, **in the quiet and full enjoyment of all their Poſſeſſions / without any moleſtation or diſturbance whatſoever.**

IX. *Whether* the uſage of the *Proteſtants* in *France* and *Savoy*, for theſe three years paſt, be not a ſufficient Warning, not to truſt to the *Declarations*, *Promiſes* or *Oaths*, in Matters of Religion, of any *Papiſt* whatſoever?

X. *Whether* any *Equivalent* whatſoever under a *Popiſh King*, that hath a *ſtanding Army*, and pretends to a *Diſpenſing Power*, can be of equal ſecurity to the *Penal Laws* and *Teſts*, as affairs now ſtand in *England*?

If any think fit to Anſwer *theſe* Queries, *they are deſired to do it as plainly and fairly as they are here put.*

The

The Fable of the
POT & KETTLE.

As down the Torrent of an Angry flood,
An Earthen Pot *and* Brazen Kettle *flow'd,*
The Heavy Caldron *ſinking, and diſtreſt,*
By its own weight, and the fierce waves oppreſt,
Slily beſpoke the leſſer Veſſels *aid,*
And to the Earthen Pitcher, *friendly ſaid;*
Come Brother, *why ſhould we divided loſe,*
The Strength of Union, and our ſelves Expoſe,
To the inſults of this poor paltry Stream,
Which with united forces we can Stem?
Tho Different heretofore have been our parts,
The Common Danger reconciles our Hearts;
Here, lend me thy kind Arms to break the Flood.
The Pitcher *this new friendſhip underſtood,*
And made this anſwer; Tho I wish for eaſe
And ſafety, this Alliance does not pleaſe,
Such Different Natures never will agree,
Your *Conſtitution is too Rough for me:*
If by the Waves I againſt you am Toſt,
Or you to me, I equally am loſt:
And fear more Miſchief from your Harden'd ſide.
Then from the Shoars, *the* Billows, *or the* Tide,
I'll calmer days and Ebbing Waves attend,
Rather then buoy you up to ſerve your End,
I'll Perish by the Rigour of my Friend.

The MORAL.

LEarn hence ye *Whigs*; and Act no more like *Fools*,
Nor truſt their *Friendſhip*, who would make you *Tools*,
While Empty *praiſes*, and ſmooth *flatt'rys* ſerve,
Pay with feign'd *thanks*, what their feign'd *Smiles* deſerve:
But let not the *Alliance* further paſs;
For know, that you are *Clay*, and they are *Braſs*.

FINIS.